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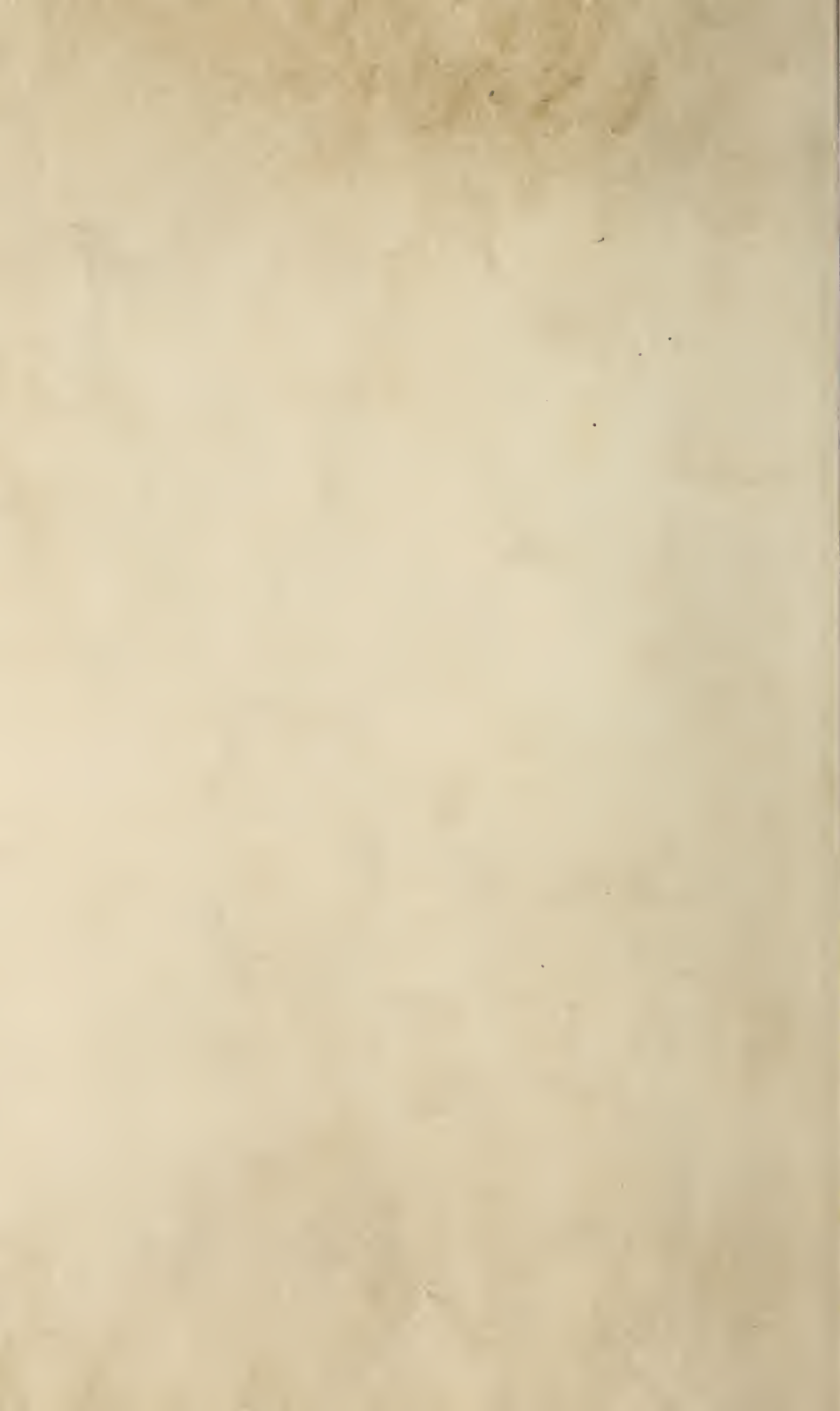
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# THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE  
AMERICAN SOCIETY  
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.  
ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Vol. II. No. 4.

OCTOBER, 1845.

New Series.

## MATT. XXIV. 14—THE GOSPEL OF THE KINGDOM.

(Continued from p. 71.)

II. WHAT is meant by the GOSPEL OF THE KINGDOM? This is our *second* general subject of inquiry; and, now that we have ascertained from scripture the true idea of the kingdom itself, very few words will be necessary under the present head.

The term *gospel*, as every one knows, is strictly equivalent to *good news*, or *good tidings*. "The gospel of the kingdom," therefore, is just *the good tidings of the kingdom*. And the phrase is equally significant and beautiful.

What better news could there be for a world, so much and so long misgoverned as this has been, than that Emmanuel is ordained to rule in it—to put down all other rule, and all authority, and power—to break the rod of the oppressor—quell the pride of kings—confound the vauntings of an infidel licentiousness—and sway His own mild sceptre "from sea to sea, and from the river to the ends of the earth?" Hence the frequent

calls to even inanimate nature to receive her Lord with looks of gratulation, yea, with all the ecstacy of new-born freedom. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice, before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—See Psalms xvi., xcvii., xcviii.

Especially welcome should such a gospel be to Christ's drooping Church—afflicted and tossed with tempests. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth;" Isaiah Lii. 7. "Let

Israel rejoice in Him that made him; let the children of Zion be joyful in their King;" Ps. cxlix. 2. "Lo, this is our God; we have waited for Him, and He will save us;" Is. xxv. 9. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father"—or, *the Father of the everlasting age*—"the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this;"—Is. ix. 6, 7.

With such a prospect before us—so sure, bright, and peaceful—we may well learn to survey with composure the stormiest agitations of human empire. Very many devout students of the divine word are in error, if we are not now approaching the most troublous period of this world's history. But, just when the tempest is at its height, and men's hearts are failing them for fear, Faith, as she looks out into the darkness, and listens, will distinguish the form and the voice of Him, who walked upon the sea of Galilee. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever;" Ps. xxix. 3, 10; and, before the majesty of His presence, the winds shall indeed be hushed, and the swelling waves be still. But let us not deceive ourselves, and one another, by prematurely anticipating that "great calm."

It is not more certain, that He, at whose crucifixion the sun hid his face, and all nature trembled, shall return in the glory of His Father, and in the power of His Kingdom, than that His pathway will be strewn with the wreck and fragments of all perishable things. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this saying, Yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain." And what things are those, that shall thus stand unharmed amid the universal ruin? The apostle, in the very next verse, explains himself as meaning, "*the kingdom which cannot be moved.*" (See Heb. xii. 26–8.) And is not this *good news*—a glorious *gospel*? Surely, if we are Christians, it needs nothing but a due appreciation of the times in which we live, and of our own character and hopes as heirs of that kingdom, to enable us to turn the promise made to the Church by Ezekiel into a prayer; "Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it him." Ez. xxi. 26–7.

The *Gospel*, then, is the word of this kingdom—the same good news which was preached, as St. Paul says, "before unto Abraham, saying, In thee shall all nations be blessed;" Gal. iii. 8. The evangelical announcement is still the same, that was uttered by Christ himself, his forerunner and his followers—"The

kingdom of heaven is at hand;"—the evangelical precept likewise—"Repent"—"Seek ye first the kingdom of God, and its righteousness;"—and both coupled with the evangelical promise—"He that seeketh findeth, and to him that knocketh it shall be opened." We add a few remarks on each of these particulars.

I. The grand *announcement*, we said, of the gospel—that to which all its other facts are subsidiary—is the same now, as when it "first began to be spoken by the Lord, and was confirmed unto us by them that heard him." That announcement is, "*The kingdom of heaven is at hand*"—the only difference being, that it is eighteen hundred years nearer in its advance; and what are these but as yesterday when it is past, in His sight, before whom "one day is as a thousand years, and a thousand years as one day?" It was formerly explained, in what peculiar sense the kingdom might truly be preached as near to the Jewish Church just before its temporary excision, to wit, in the personal presence, and gracious offers of the King. But his offers were spurned, and he himself "despised and rejected of men." He, therefore, withdrew for a while "into a far country, to receive for himself," from the love of his Father, "that kingdom," which had been refused him by the rebellious. But, before he went, he left his friends the sweet promise, and his foes, who "would not have this man to reign over them," the solemn warning, of his "return;" (See Luke xix. 12.) He even condescends to prognosticate the signs and tokens, by which we might calculate his approach. "And when

these things," said he, "begin to come to pass, then look up, and lift up your head, for your redemption draweth nigh. And he spake to them a parable: Behold the fig tree and all the trees: when they shoot forth, ye see and know of yourselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand;" Luke xxi. 29-31.

It is, then, the disciple's duty to mark, and the disciple's privilege to know, "*the signs of the times*;" and when he thus becomes persuaded, that "the end of all things"—as the Apostle Peter speaks—"is at hand," he will not be deterred by the scoffs of infidelity, or the frowns even of his fellow servants, from proclaiming it in the ears of all men. It is, indeed, a marvellous discovery, that *the gospel of the kingdom* is dishonored simply by preaching *the kingdom*—that glorious consummation, to which all the divine dispensations in providence and grace are but preparatory. Did Gabriel foretell the birth of the Saviour? It was as the rightful heir of "the throne of his father David;" Luke i. 32. Did a multitude of the heavenly host sing at the nativity? The event was indeed worthy of celebration by those bright minstrels, which, in its result, secured "glory to God in the highest," and restored the "peace" of Paradise to earth; Luke ii. 14. Or, did Christ himself "endure the contradiction of sinners against himself," as he passed on his weary pilgrimage, giving his back to the smiters, and his cheeks to them that plucked off the hair—hiding not his face from shame and spitting? It was "for the joy that was set before him;"



Hebrews xii. 2. He "endured the cross;" because it was only from that cross, as from an altar, that he could ascend to his throne. "For to this end Christ both died, and rose, and revived, *that he might be Lord both of the dead and living;*" Romans xiv. 9. He established his spiritual Church among men; but he gathers into it none but "the heirs of the kingdom;" James ii. 5. He ascended up on high, far above all heavens; but it was that he might prepare that kingdom for their reception; John xiv. 2.

2. Our *second* observation is, that the characteristic *precept* of the gospel is not changed, since "the days when John the Baptist came preaching in the wilderness of Judea, and saying, *Repent ye;*" Matt. iii. 1, 2.

Evangelical *repentance* is that radical and permanent change in reference to God and divine things, wrought by the Spirit of God upon the darkened mind, and depraved heart, of the sinner, by which he is enabled to turn from sin unto holiness, with full purpose of heart, and endeavor after new obedience.—Evangelical *faith*, again, "toward our Lord Jesus Christ," is a similar change effected by the same almighty power, by which the proud, self-righteous, self-sufficient soul is brought to commit the keeping of its dearest interests to the hand which alone can secure them against that day, and rests upon Christ alone for salvation.

Now, whence arises the *necessity* for these and the other gracious qualities of the new creature? Our answer is, because without them, and the personal holiness that results from them, "no man shall enter into that kingdom," whose citizens and

rulers are "all righteous"—"an holy nation—a royal priesthood." And surely the motive to diligence and earnestness, in the acquisition of these spiritual accomplishments, will not be impaired, if we remind a careless world, and a listless Church, that the kingdom is hastening apace. With such a message the ambassador of Christ can enter the presence of rulers and kings, for His name's sake, and, pointing to the descending chariot of the Son of God, girt round about with tempests, and escorted by all the chivalry of heaven, can address them in the language of warning and command—"Be wise now therefore, O ye Kings; be instructed, ye Judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way;" Ps. ii. 10-12.

3. Finally, let us press upon the recollection of all, the evangelical *promise*; "Every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened;" Matt. vii. 8.

If, therefore, there be any reader of these lines, for whom the King, when He comes, will bring no crown, it is because that man now turns away from Him, who, by a voice from heaven, "calls him to his kingdom and glory;" 1 Thess. ii. 12. For the contemptible vanities of the present time, he bartereth a sceptre, and a throne, among the principalities and powers in heavenly places. Oh! what are all other objects of ambition, compared with this? They perish with the using. But "the crown of righteousness fadeth not away." When ten thousand ages shall have passed, not a shred will be found of earth's mightiest em-



pires. But that crown will only shine more bright "in the beauties of holiness;" Ps. cx. 3; as it reflects the unutterable splendors of the "many crowns," Rev. xix. 12, which shall flourish on the Redeemer's head forever.

(To be continued.)

## NOTE TO "SOME REMARKS ON GEN.

### XLIX. 10."

MR. EDITOR,—In the "Remarks on Gen. xlix. 10," in your last number, there was an error of the press which I desire to correct, as it quite perverts the sense of the passage. For "Judah shall *have* the sceptre of the lawgivers," read "Judah shall *lose* the sceptre," &c.

And, with your permission, I will add a word or two to strengthen the argument under the last head. The blessing on Judah represents him as a lion whom no one shall dare to rouse up; an image fitly expressive of the warlike might and lion-like achievements, elsewhere prophesied of that tribe in the last days. Now, as Christ is called the Lion of the tribe of Judah, it would seem to be in allusion to His coming as Shiloh, which is introduced into the heart of this magnificent prophecy. The exploits of Judah as a lion, and the coming of Christ in His name as Shiloh, are both set forth by the Spirit in the same prophetic blessing, from which we might infer a close connection between them. And, according to the translation which I have given, the coming of Shiloh to be the lawgiver, and to hold the sceptre of Judah, and to bring the peoples of the earth into obedience, will be His coming as the Lion of that royal

tribe, for these are the works which befit such a symbol of power and dignity. But the common version makes Shiloh to come for the wresting of the sceptre from Judah, and to make his giving of the law to cease—for a curse, not a blessing. Besides, it gives no ground for believing that Shiloh shall spring from that tribe at all. It affirms nothing more than that *when* He comes, Judah shall be thrust down and put to shame, but gives no light on the question *whence* He shall come. This is no promise of blessings to Judah from the Messiah, nor of His origin from that tribe, if our version be right.

W. W. A.

## THE JEWS IN CHINA.\*

THE author of this volume is a prominent friend of the Jewish cause in England. He has here brought together in small compass, and from a great variety of sources, whatever is known respecting the history and condition of the Jews in the remotest East. The narrative is instructive, as affording still another illustration at once of "the goodness and severity of God." Rom. xi. 22. God's sorest judgments towards his chosen people, have ever been tempered with mercy, and are, indeed, preparatory to the exact accomplishment of the promises. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the

\* THE JEWS IN CHINA: their Synagogue, their Scriptures, their History, &c. By JAMES FINN, author of "Sephardim; or, History of the Jews in Spain and Portugal." London 1843; pp. 86, 12mo.

Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth;" Amos ix. 8, 9. "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim;"\* Is. xlix. 12.

We propose to transfer to our pages, in two or three numbers, all that is most interesting in the little work before us. The *First Chapter*, which we now give entire, is entitled,

#### Discovery and Intercourse.

THE Jesuit missionaries were but a short time settled in Pe-king, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary, remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's-day, and over the altar was a painting of the Virgin Mary with the Infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained at the same time, that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean

the twelve apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and, during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew: he styled himself an Israelite, by name Ngai, a native of Kae-fung-foo, the capital of the province, Ho-nan, where, having prepared himself by study for a Mandarin degree, he had now repaired to Pe-king for his examination; and, led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house.

He stated, that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns,\* and in which they preserved a roll of the law, four or five hundred years old; adding, that in Hang-chow-foo, the capital of Chekeang, there were considerably more families, with their synagogue.

He made several allusions to events and persons of Scripture history, but pronounced the names differently from the mode usual in Europe. When shown a Hebrew Bible, he was unable to read it, though he at once recognized the characters. He said, that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi;† but

\* "*The land of Sinim*" is generally by the learned understood to denote China—"probably," says Gesenius, "*the Sinenses, Chinese, whose country is Sina, China.*"

\* *Decem aureorum millibus instaurant.*—*Trigant.*

† None of the missionaries use this word;



this gave him little concern, as his ambition aimed at the honors to be gained from Chinese learning—a disciple rather of Confucius than of Moses.

Three years afterwards, having had no earlier opportunity, Ricci despatched a Chinese Christian to investigate, at Kea-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Plantinian Bible, and found to correspond exactly: the writing, however, had no vowel-points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle in Chinese, addressed to the rabbi, announcing that at Pe-king he was possessor of all the other books of the Old Testament, as well as those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply, the rabbi asserted that Messiah is not only not come, but that he would not appear for ten thousand years. He added, that having heard of the fame of his correspondent, he would willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterwards arrived three Israelites together from the same city, apparently willing to receive Christianity; one of these was the son of the brother, already mentioned, of the first visitor. "They were received with kindness, and instructed in many things of which their rabbis were ignorant:" and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such as, "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home at their return.

but in Latin they say, "Archisynagogus," and in French, "Chef de la synagogue;" but we shall find reason to justify the use of the more familiar term.

They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young, and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigaut tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and private oratories, particularly for pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which, if they had not transgressed recently upon the road, they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding Heathen denounced as a barbarous and cruel practice. And they held out the expectation, that inasmuch as Christianity offers a relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversions. He passes on abruptly from this subject of *Jewish filth* to relate the progress of *Christian truth* in China.

It appeared, on further inquiry, that the Chinese comprise under the one designation, *Hwuy-hwuy*, the three religions of Israelites, Mohammedans, and the Cross-worshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus:—

1. The Mohammedans, as the *Hwuy* abstaining from pork.

2. The Israelites, as the *Hwuy* who cut out the nerves and sinews from their meat; and,

3. The Cross-worshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited Kea-fung-foo about the year



1613, but found circumstances so much changed from some cause or other, that although he entered the synagogue and admired its cleanliness,\* they would not withdraw the curtains which concealed the sacred books.

In Nan-king Semmedo was informed by a Mohammedan, that in that city he knew of four families of Jews who had embraced the religion of the Korân, they being the last of their race there, and their instructors having failed as their numbers diminished.

Indeed, the visitors from Kaefung-foo had before assured Ricci, in Pe-king, that the same cause would soon reduce them to the alternative of becoming Heathens or Mohammedans.

However, Semmedo, writing in 1642, consoled himself with the hope that whereas a Christian church had been recently erected in that city, the congregation of the synagogue would rather receive Christianity, which, besides the consideration of being the truth, is most nearly allied to their own religion.

The Mohammedans of Nan-king he described as a motley collection from various nations and æras of settlement; one of whom had surprised him by conversing about David, Abraham, Isaac and Jacob, pronouncing these names very distinctly. He compared their condition to that of the Jews while in Spain, they being mostly merchants or physicians, only held in higher consideration than the Spanish Jews had been: inasmuch as in China the public honors are open to all aspirants.

Such was the amount of intelligence received in Europe concerning that remote off-shoot of Israel up to the middle of the seventeenth century. Christendom was not unconcerned at the discovery; China itself was but a newly-opened mine for European research; the indistinct glimpses afforded by Marco Polo in the thirteenth century were in-

deed extending into broader fields of vision, by means of the obedient zeal of Romanist missionaries. But when Xavier, expiring within sight of China, before admission was conceded to Christianity, prayed for its conversion with his latest accents, and when Valignano so frequently turned his looks from Macao towards the prohibited land, exclaiming, "O rock, rock, when wilt thou open?" they were not aware that within that strong solidity was to be found a relic of the peculiar nation who are every where witnesses of the "goodness and the severity of God."

The devout rejoiced at this fresh demonstration of Scripture truth respecting the scattered yet guarded race; the philosophical marvelled at the fact of a Mosaic people so ancient as to be ignorant of the denomination Jew, emigrants out of empires now long since extinct, into a very different phasis of civilization, but preserved with their old language and religion even to these days; and, moreover, that with so slight efforts made, these should be known to exist at four various points, containing a line of seven hundred miles, viz., from Pe-king to Hangchow-foo.

But, perhaps, no class of men felt greater concern in the event than the laborious biblical critics of that time. To them the finding of some of that nation "to whom were committed the oracles of God," yet supposed to be of too ancient a separation to be cognizant of either the Samaritan, Septuagint, or Masoretic texts of the Old Testament, yet still guarding their copies of the law of Moses, was a circumstance most pregnant with hopeful interest, and the more a matter of anxiety as these Israelites were represented as almost ceasing to subsist, and there was great possibility that with the failure of Hebrew reading, consequent on the adoption of a novel creed, the manuscripts themselves might be suffered to perish. The subject was referred to in the Prolegomena (iii. § 41) of Walton's Polyglott Bible,

\* "If any synagogue can be free from uncleanness."—*Semmedo*.

and in the Preface to Jablonski's Hebrew Bible (§ 38,) and further information as to the text of the Chinese copies of the Pentateuch was ardently desired.

A fuller account was afterwards received from Father Gozani, dated Kae-fung-foo, November, 1704, and published in 1707.\* During this interval of more than sixty years' residence in the same city, with the only known synagogue in China, no intercourse had taken place between the missionaries and them, beyond one visit from Rodriguez de Figueredo, and another from Christian Enriquez, but who had shown no curiosity to inspect the Hebrew books, and had made no report on the subject to their superiors; the fact that they had made any visit was only learned by Gozani from the people of the synagogue. It is true that the Jesuits had found abundant occupation in their direct duties, in political intrigues, and in disputes with their rivals of the monkish orders, but for these latter employments the wise and the learned in Europe had but little cause to thank them.

From the communication of Gozani, it appears that in 1702 he had intended to visit the *Tuou-kin-keou*, i. e., "the sect who cut out the sinew," as the Israelites were expressively designated, but was deterred by some imaginary obstacles, and by the real difficulty in his ignorance of the Hebrew language, but had resumed the task two years afterwards in obedience to instructions sent from Rome. He commenced by advancing certain civilities; in return they visited him; and then he proceeded to their synagogue (Lepae-sze,) the distance being only that of a few streets, where he found them assembled. They showed him their religious books, and even led him to the most sacred part of the edifice, to which only the rabbi (Chang-keou) has right of access. With great politeness they gave him

all the explanations he requested as to their Scriptures, their history, and their religious ceremonies. On the walls he perceived inscriptions both in Chinese and Hebrew: these they permitted him to copy, and he despatched the copies with his letter to Rome. The whole reception testified, that the unfriendliness of the last half century between the neighbors was not attributable to the Israelite community.

The curiosity of Europeans being only the more excited from this narrative, as there still remained much to learn, at the instance of Souciet, who was compiling a large work upon the Bible, the missionaries Gozani, Domenge, and Gaubil, were successively directed to procure additional particulars on the subject, which they did. Domenge sketched a plan of the synagogue, and Gaubil copied afresh the inscriptions upon its walls. Shortly after the last of these visits, in 1723, the missionaries were expelled from that province by the Emperor Yong-ching.

An effort was afterwards made by the celebrated Kennicott, of Oxford, to obtain a collation of their Scriptures with our copies, when Sir F. Pigou, being on his way to Canton, carried out for him a printed Hebrew Bible of Amsterdam edition; but the only result has been a letter received in 1769, from a friend there, promising to exert himself for the purpose, and stating that the titular bishop of the province was willing to render his assistance.

The learned Tychsen, upon two later occasions, in 1777 and 1779, forwarded letters to friends in Batavia, addressed to the synagogue of Kae-fung-foo, but no information has been returned as to their having even reached China.

In 1815, the year previous to the last embassy from England to the Celestial Empire, some Jews of London had despatched a letter in Hebrew to Canton for this synagogue. It was conveyed thence by a travelling bookseller of the Ho-nan province. He delivered it at Kae-fung-foo, to a person whom he found to

\* In "Lettres édifiantes et curieuses."—*Recueil* vii.



understand the letter perfectly, and who promised to answer it in a few days, but the bearer taking alarm at a rumor of civil war, left the place without waiting for the reply.\*

The recent missionaries from England have learned nothing concerning this colony, only in 1816 Dr. Morrison heard of them from a Mohammedan near Pe-king,† as subsisting in Kae-fung-foo under their old name of "the religion of cutting out the sinew," an appellation so appropriately Jewish, that no other people than descendants of Jacob could even assign a reason for its origin, if they were to assume the name for any purpose.

Proceeding, then, from the information given by the Jesuits already mentioned, the account in the following chapters, of the synagogue, Scriptures, inscriptions, &c., must be understood only of Kae-fung-foo, and upon the statements there detailed must be based the after-inquiry, as to whether the people are Jews or Israelites, that is, whether emigrants from the Assyrian captivity or the Roman dispersion.

(To be continued.)

## VISIT OF A CONVERTED JEW TO HIS FATHER'S HOUSE.

A RECENT number of the *Chronicle*, (Vol. I., No. 11,) contained a very interesting account of an interview between our brother NEANDER and his father, after the conversion of the former to the faith of Christ. The narrative which follows is the record of a subsequent visit, made by Mr. N. to the family, then residing at Neubrück. Mr. Pigot has kindly translated it from the original Journal, published in Germany. Our readers will not fail to appreciate the simplicity and tenderness of the story.

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June 29, 1843.—About 9 o'clock in the evening we drew night to Neu-

brück. Feeling a desire to be alone, I asked the coachman to halt. I got out, and walked the short distance on foot. Close to the town there is a small grove, into which I went, and there called and prayed to Jesus Christ, that he would be near me on this occasion. This greatly strengthened me; my heart expanded; and I hastened with joy towards my paternal home. I had previously announced my coming by letter.

As I entered the house, I first fell in with my youngest sister, whom, however, I did not recognize. On beholding me, her face turned exceedingly pale, and she stood still, her eye steadfastly fixed on me. I did not want to make myself known to her at once; besides, I was not quite sure that she was my sister. I merely asked her, "Where is my father?" "My father," she replied, "is in the back room." I hastened quickly there; but, in doing so, I had first to pass through the shop, where my mother was engaged. I at once recognized her, and stretching forth my hand to her, bid her "Good evening." She answered, "Good evening, and welcome." I pressed her hand in mine, and exclaimed, "Oh! mother, don't you then know me?" Here my father came in, and, seeing me, remained standing, very much downcast. I hastened to him, and embraced him; then throwing myself into the arms of my mother, I again exclaimed, "Mother, mother, don't you know me, then?" She spoke at last, but with a broken voice, saying, "Yes, I know thee; thou art our son, on whose account we have shed so many tears: thou hast always been our crown; and many a long night have I sat watching over thee. Marcus!

\* Journal of the Embassy to China. By Henry Ellis. 1817.

† Davis's Chinese. Vol. I., p. 15.



Marcus ! I have always rejoiced in the thought, that through thy studies in the law, תורה, thou wouldst be the means of bringing us into the garden of Eden, גן עדן, and now we have been struck with this heavy affliction !” Here her voice grew fainter, and she gazed on me in silence, and deep distress. My father sat next to her, his head leaning on his arms. My youngest sister meanwhile laid her head on my shoulder, and seemed very affectionate. I could hardly speak, so oppressed was my heart. At last I cried out,—“Alas ! beloved parents, I will tell you all about it, how I came to believe in our holy Messiah, who is come to redeem his people.” At this my mother exclaimed, “The תלי,”—i. e., the hanged one ! I replied, “Oh, if you would but calmly listen to me, and understand that your son truly believes in the living God, who is now my Shepherd, and my Helper.” “Yes,” said my father, “he told me so at Frankfurt.”

My brother, 18 years old, had in the meanwhile entered the room, but had stopped at some distance from us. I walked towards him. He began to weep bitterly, and said some things which I could not hear. After having sat an hour together, I began to feel that I was amongst my own. My mother said to me, “You must be tired and hungry. I will see to get some refreshment for you.”

Supper was soon on the table.—Having taken my seat near my sister, my mother said to me in a kindly manner, “Thou must now take thine old place ; thou wast used to sit beside me.” I did so ; but I enjoyed but little of the supper.

I now sat again, really happy, among those who are so dear to me.

My youngest sister, particularly, proved to have much love for me. As we thus sat peaceably together, several Jews entered the room, who welcomed me in a friendly manner. One, however, reproached me bitterly, and on my saying to him, “Let us take the Holy Scriptures, the Old Testament ; my conviction rests entirely on it,” my father turned to him and said, “You had better remain quiet, for I myself am not able to reply to his reasoning, and am astonished at these people’s faith, which I cannot yet comprehend.” I.—“Ah ! my beloved, we then only can become wise, when we in humble prayer with David exclaim, ‘Open Thou mine eyes, that I may behold wondrous things out of Thy law.’”

It was now very late in the night, and, being overcome with fatigue, we all retired to rest. My brother and I occupied one room. I spoke to him about many things, and he became more friendly towards me. Highly praised be thy name, Jesus ; Amen.

*June 30th.*—As I rose in the morning, I found every body in the house already up and engaged. My father and mother were occupied in matters of business. My mother and sister came and sat down by me. It did me good indeed, once more to repose on the heart of my mother ; then she dearly loved me. My heart grew heavy, as I thought on the time which was fast approaching, when we must take leave one of another, and again separate. I asked, “Well, mother, how long shall I abide with you !” *My Mother.*—“Alas ! can you not remain with us altogether, and live a pious Jew, like our forefathers ? I shall then again have such happy days in my old age.” My sister clasped me around, and

began to beg and entreat. I answered—"Oh! my beloved, if you knew how happy I am in the conviction of my heart, and how painful it is to me, that you think I am no longer an Israelite. Oh! I have truly the faith of our forefather Abraham, who also believed in the same Messiah, and hoped for him."

They all rushed into another room, and left me alone. I availed myself of this opportunity, and poured out my heart before the faithful Shepherd, into the bosom of Emmanuel.

At dinner time, my mother brought me my dinner by myself, and stayed with me a long time. In the afternoon, my sister joined us, and they related to me what transpired in our house at the time when the news came that I had gone over to Christianity. It had been a terrible and frightful scene. My mother sank down insensible; my eldest sister ran about in despair, with dishevelled hair, and cursed the day that I was born. I will keep silent on this point now.

My heart began almost to break. I could scarcely utter a word. I sighed, and prayed from the depth of my soul, and behold, suddenly I felt as it were a breath from the Holy Ghost. My mouth was opened, and I was enabled again to testify, and to tell them of the great things which a true Israelite realizes, from his position towards God. They all remained quiet, attentive, and looked on me astonished.

As I walked through the little town, both Jews and Christians came running to their doors, to look at me. I saluted them all very friendly. A few came and shook hands with me. I paid visits to some of them, on which occasions I

had some very interesting conversations, especially with the Mayor, and a painter of the town, both strict Catholics. I spoke about living Christianity; and of a Protestant as the true Catholic.

*July 1.*—All was calm in my father's house: business was laid aside; for the Sabbath had commenced. Candles were lighted, and after my father had blessed the Sabbath, we placed ourselves at the table; but in a few moments afterward, a number of Jews came in again, and stayed till late in the night.

*July 2.*—Whilst my parents and my brother were in the synagogue, I paid visits to some Christians, with whom I was enabled to talk of the grace that is in Christ Jesus, and which has been manifested to us.

After dinner several Jews came to see me, particularly relations of mine. They were exceedingly quiet and discreet. One young man observed, "What shall we say to this? We cannot dispute with him, and it is certain he is confident in his cause." I answered them, and, like Job once, exclaimed, "'I know that my Redeemer liveth;' and this I know for a certainty, because I base my conviction on the word of God, that that Jesus of Nazareth is the true Messiah and Redeemer, who alone is able to save and enrich him who sincerely believes in him."

*July 3.*—Being Sunday, I solemnized the day in silence. In the afternoon I visited the graves of my forefathers and relations, and was much affected. "Where," I asked, "are their souls?" I wandered about, and, the Lord Jesus being nigh to me, I felt quickened, and was constrained to exclaim, "Praise the

Lord, O my soul, and forget not all his benefits. In mercy has he called me, and still continues to call me; and the majestic and lovely voice still speaks even to me a sinner, as it does to many others, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.' Yes, hallelujah to thee, the Lamb which wast slain for me. Praise and honor to thee, Lord Jesus, for evermore, Amen."

My sister, at Samter, was much astonished at the news of my visit, and began to weep. She was, however, unable to come over to see me, her husband being absent on a journey. She greatly longed to see me, and expected me to come over to her; but my father would not allow me to go. He also related to me what follows:—

"Look," said he, "how much your sister loves you. Two years ago, when you wrote us, that you intended to come home, though we would have much liked it, yet I said, 'If he comes into the house, I will jump out of the window, and will not return, until he is gone.' On hearing this, your sister Rachel began to weep, and said, 'Oh, father, you ought not to do this, for he is, after all, thy son, and our beloved brother. Has he not, like me, also lain under the heart of our beloved mother; and does not our blood also run in his veins?' Behold, my son, I could not answer her, and from that time on, I became quite differently minded towards you."

The evening I spent in the circle of my parents, brother and sister, and other relations. My father sat absorbed in deep thought, and with a gloomy look fixed on the ground. My mother, and also my sister, kept

looking at me with deep grief, though they were cheerful at times. My departure being fixed for the morning, very early, about 12 o'clock we went quietly to bed. The vehicle in which I was to take my departure, was ordered to be ready at 3 o'clock in the morning. I was called at two. My mother, who was already up, approached me with a maternal and kind "good morning." A simple Polish waggon came to the door, and every one in the house was awake. I threw myself into the arms of my mother, as also into those of my other beloved relations, and with a faint voice I stammered out, "Farewell to you, my dearest! may Jehovah, the living and highly praised God, give you also peace, and make you his own."

Thus did I tear myself away from those who love me. My heart bled, and felt severely wounded; but thou, dear Lord, heal and refresh me, and let me at all times realize, how good it is to be with Thee! thou everlasting, merciful Love—Amen!

*July 18.*—This morning, very early, my companion (a candidate for the mission) and I, arrived at Berlin, and, after taking some refreshment, we hastened to the lodgings of my brother, whose face I so much longed to behold. The joy of meeting again was great; he flew to my arms and exclaimed, "O, dear brother!" S., my companion, left us to ourselves, and my brother and I went out for a short time, for the sake of being undisturbed.

"Ah!" said he, "how often have I wished only to see your face! At the time the news of your having gone over to Christianity reached our parents, I happened to be in Pomerania, and I received a letter from



father, which urged me to come home quickly. I hastened thither with a heavy heart; every one wept and lamented, and my heart also bled. Yet after having read your letter, which you had addressed to the community in Lehe, and which was sent to our parents, I was so struck and moved by it, that I felt such a love for you as I never had before. I consoled our parents, sisters and brother; and, whenever the Jews reproached us, I said to them, 'My brother knows what he is doing; but all of you are too stupid either to conceive, or understand his steps.' From this time on, I longed to see you. I wanted to go to you, but our dear parents, to whom I owe obedience, would in no case allow it; and from that moment I had no joy, because I could not see you."

O! how much good did this do my heart, I could so clearly see into his, and read therein that the Lord is also nigh to him. Truly thou, Lord, art an unsearchable God! How great is thy loving-kindness, which thou hast shown to me! Do thou continue unto me, and unto my friends, thy grace, and withdraw not thy gracious hand from me; Amen!

#### R. JOSEPH KIMCHI'S EXPOSITION OF PS. LXXII. 20.

"The prayers of David, the son of Jesse, are ended."

WHEN all these consolations shall be completely attained, then prayers shall be ended. He does not say that praises and thanksgivings shall be ended, but prayers; which is as if he had said, that prayers from my afflictions shall cease, together with expiatory sacrifices and remission, and supplication. For when all shall be completed, when Israel shall have returned from the captivity, and shall be in their land, and the King,

Messiah, the Son of David, shall reign over them, there shall be no necessitous persons, no expiatory sacrifice, no supplication, no sending or wishing prosperity, for they will possess the whole of these things, and then the prayers of David the Son of Jesse will be ended.

#### CAPADOSE'S APPEAL FOR ISRAEL.\*

A MUCH esteemed brother in the ministry, who had received a copy of the above address from the hand of the distinguished author, recently favored us with a perusal. Thinking that our readers would be pleased to see it in the *Chronicle*, we have taken the trouble of preparing the following translation. It is very true, that there are sentiments expressed, with which some of our readers may not agree. But not one of them, we trust, would thank us for mutilating the eloquent thoughts, on such a subject, of one of the most eminent and devout Israelites of modern times.

Dr. C. had delivered a similar address only a year before, and the first seven pages of this *Second Appeal* are occupied with an apology for his earnest and reiterated advocacy of the great cause of his brethren. This preamble closes in these words:—

Open to me, then, or rather may the Lord open to me, a way of access to your compassionate hearts; deign to honor me yet again with your kind attention, during the short and rapid exposition, which I am about to give you, of some views regarding Israel, of some quite simple reflections that have presented themselves to my own mind, on the future destiny of this people. May we thus become interested in their present condition, and be led to a union of effort; may we be brought to appreciate the unspeakable honor and privilege of being workers together

\* *Quelques Observations sur la Régénération Morale et sur la Restauration Nationale d'Israel.* Par A. CAPADOSE, M. D. *Second Appel en faveur d'Israel.* — Toulouse, 1843: pp. 54, 42mo.

with God in a field of action so noble, and so vast. (1 Cor. iii. 9.)

The orator then proceeds as follows:—

Among the numerous prophecies of the Word of God, that relate to the people of Israel, there are two which ought particularly to arrest our attention.

The first we read in the third book of Moses. The most magnificent promises are made to Israel, so long as they shall remain faithful, and walk in the ways of their God. On the contrary, chastisements the most dreadful shall fall on them, should they come to forget the mighty and merciful hand, which delivered them from the slavery of Egypt. They shall be scattered among all the nations, even to the ends of the earth. "If ye will not hearken unto me," saith the Lord, (Levit. xxvi.,) "and if ye shall despise my statutes, or if your soul abhor my judgments, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins, and I will break the pride of your power, &c. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, &c. And if ye will not be reformed by me of these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant, &c. And if ye will not for all this hearken unto me, then I will walk contrary unto you

also in fury; ye shall eat the flesh of your sons and of your daughters; I will destroy your high places; I will cut down your images,\* and my soul shall abhor you; I will make your cities waste; I will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors; I will bring the land into desolation, so that your enemies, which dwell therein, shall be astonished at it; I will scatter you among all the nations; your land shall be desolate, and your cities waste," &c. After these terrible threatenings, comes the consolatory promise of returning favor. "Then shall they confess their iniquity; then shall their uncircumcised heart be humbled; then will I remember my covenant with Jacob, Isaac, Abraham, and I will remember this land." And, lest it should be supposed, that this dispersion might issue in the extinction of this people, or in their mixture with the nations among whom they should be scattered—the invariable result with every other people in like circumstances—the Spirit of the Eternal expressly foretells the contrary, by the mouth of the prophet Balaam, suborned by the king of Moab to curse Israel, but constrained by the Spirit of God to bless him: "How shall I curse him? The mighty God hath not cursed him; and how shall I defy him? The Eternal hath not defied him; for from the top of the rocks I shall see him, and from the hills I shall behold him. Lo, a people which

\* This clause is in the French, *je ruinerai vos tabernacles*. The original word, however, is, והרסתי את תבתיכם *your images*. There are other slight varieties of rendering, which it is unnecessary to particularize.—*Ed. Jew. Chron.*



shall dwell alone, and shall not be put among the nations,"\* or rather, *which shall not be reckoned, mixed with the nations.* This characteristic, which makes of Israel a people apart and distinct from all others, is observable in all the phases of their existence.

The second prophecy announces, in a manner not less precise, that the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without an ephod, and without teraphim;"†—that is to say, for a very long time Israel should see himself deprived of his political existence, and should lose his Levitical worship, without, however, ceasing to exist, and without falling into idolatry. The former of these prophecies was given nearly 15 centuries‡ before Jesus Christ. From the other to our own times, more than 26 centuries have elapsed.

If now we unfold the annals of this people, so famous once for their greatness and magnificence, and famous still for their protracted sufferings and unparalleled misery, we shall find that for about 18 centuries these two prophecies have been fulfilling in all their details, and with a frightful accuracy.

The dispersion of Israel among the kindreds of the earth is a palpable fact, a fact which has not its equal in the history of any other nation; and what is not less amazing is, that, in spite of this dispersion, this people exists. In whatever country, indeed, they draw out their existence, however different may be the char-

acter, the manners, the customs, the religion, or the idolatry of the nations among whom they dwell, there they remain separate, as it were, isolated, mingling with the nations without being confounded with them; every where they form a people apart.

For eighteen hundred years, this people remains without a political state, without king or prince; not without worship of every kind; thus, the prophecy does not assert, that they shall abide without religion altogether; but their worship is a mere shadow of the Levitical worship; it is destitute of the sacrifice, which forms its essence. Here again history coincides, in a way the most striking, with the very terms of the prophecy.

Lastly, they are without images; that is, however great may have been their fall, their spiritual abandonment, never since their dispersion have they relapsed into idolatry; a fact so much the more remarkable, as Israel was by natural disposition extremely prone to idolatry, and to the imitation of the manners of other people. This was most clearly established by the whole course of their history, down to the captivity of Babylon.

If, then, the promises and the threatenings, which the Eternal had made to Israel by the mouth of Moses, have received their accomplishment; in other words, if, with regard to this people, the past, full of glory, and the present, full of woe, have been exactly foretold, we have a sure guarantee, that whatever relates to the *future* of this same people, shall also have its full accomplishment.

In our day, so much is written, so

\* Num. xxiii. 8, 9.—† Hos. iii. 4.—‡ The French has "25 siècles"—no doubt a typographical error.



much is spoken about a *future*; but too often we forget three grand futurities, which the Christian is able to anticipate with equal confidence, and which shall all of them conspire to advance the glory of God. One is that of our souls and bodies, redeemed and regenerated by the divine grace. The second is the future of the earth which we inhabit. The third, and last, is that of the people of Israel. It is with this last future that we are about to occupy your attention for a few moments, while we unfold to you some of the reasons, which lead us to expect a national restoration of the people of Israel, at the same time with their moral regeneration.

(*To be continued.*)

## "Days of Old."

No. XV.

### THE DYING SCENE.

JABIN was no longer the soft-featured youth of former days: he had grown to manhood's prime, and, but for the wondrous power that caused the absence of all decay in whatsoever pertained to the young generation of Israel in the wilderness, he might have exhibited tokens of having passed that meridian. Not so, however: as the garment waxed not old, neither did the foot swell, during the forty years of that marvellous pilgrimage;\* so, the eye lost not a sparkle of its youthful fire, nor did one silken hair fall from the head, or a streak of grey intermingle with its luxuriant masses. Nourished by heavenly food, how could they fade, or falter? Moses, now about to be taken from their sight, was unchanged from what they had seen him when first he stood before them as the commissioned Messenger of the Eternal their God. "His eye was

not dim, nor his natural force abated,"\* at the age of a hundred and twenty years: nor had Joshua or Caleb exhibited a sign of decay. To look into Merab's tent, one would have imagined that scarcely a fourth part of the actual time had elapsed since they left far behind them the house of bondage; save that where childish faces had smiled, and infant tongues had lisped around the board, tall men and blooming matrons, and maidens of mature growth, with more than one who greeted Merab as his father's father, now required a wider reach of the lengthened cords and strengthened stakes to afford fitting accommodation. As yet, neither Jabin nor Rachel had formed new ties; for they were secretly vowed to the tender service of their death-doomed parents, so long as they might survive.

It was with solemn thankfulness that Jabin detailed, and the rest heard once more, the history of his first battle; how marvellously Midian had been smitten, while of Israel not a man fell. He reminded them how the chief officers had numbered each his band, and not one was lacking; and Jabin told how grim and ghastly in death lay the corse of the foul deceiver, Balaam, who, having first come against Israel with enchantments which had no power, and then practised the more successful wiles of seduction into sensual sins, had fallen beneath the sword of appointed retribution.

Evening closed upon the party while thus they held communion on the mighty works of the Most High: terrible in the majesty of His power—glorious in the excellency of His unfailing mercy. Merab rose, and, leaning against the door of his tent, gazed towards the Tabernacle, where the pillar of fire was brightening more and more, as the shadows of night deepened round it. The old man's eye dilated, and reflected its radiant beam; and his high brow, from which he pushed back the profusion of hair, seemed

\* Deut. viii. 4.

\* Deut. xxxvi. 7.

bathed in a flood of light. He breathed heavily, as one who struggles with oppression within: and his lip grew pale, and his cheek looked damp and cold. He murmured some words in a voice so low that Jabin hastened to inquire their purport; and the land that was laid heavily upon his bending head communicated a chill that made him start. "My father!" he said in the accents of alarm; and those bright, extended eye-balls were turned towards him, and the low voice gathered some strength, as Merab slowly uttered, "I was Pharaoh's bondsman, and the Eternal delivered me, and brought me forth, me and mine, from the house of bondage. See! yonder glows the light that led me, yea well nigh these forty years, through the howling wilderness: the light of His presence, who has fed me with bread from above, and water from the flinty rock. I have rebelled; I have thought scorn of His mercies, and of the good land provided for Israel's inheritance, yet there, upon my closing eye, still shines the glorious light that tells me the Eternal is a pardoning God: His mercy endureth for ever."

Merab sank into the arms of his sons, and they, silently weeping, bore him to the couch that had so long yielded him a nightly resting-place. Around him stood his family, all but the partner of his cares and joys, who with a quiet smile of peace, because she knew that she too should depart ere long in the same hope, sate at his head, supporting it upon her bosom. A refreshing drop of that pure water, which Israel drank, passed Merab's lips, and he revived. He looked around, and gave his dying charge in accents clear and strong. "My sons, be united: as a family, as a tribe, as a people; the secret of every Israelite's strength is that of the whole nation. Be united; be true to the Eternal, your God, and be true one to another. Our patriarch Joseph gave the charge, and God spake by him when he said, 'See that you fall not out by the way.' Israel is yet in the wilderness; the

good land is not yet in possession; Gentile foes abound without, and many evil tongues strive within; but yield not, falter not, forget not the destiny that separates you from all the people of other lands, and that bids you, as one family whom the Eternal hath chosen, to cherish the love that brothers only know; and to persevere in the one purpose for which you are set apart. Glorify the Eternal,—He is a Unity; be His people, united in the bond that He alone can form. He maketh men to be of one mind in a house: O let there be but one mind among you—one mind in Israel!"

He paused for a space; then in a song of praise again recounted the wonders of divine mercy; and after an hour so spent, he gently sank in death; his last words were,—“Hear, O Israel, the Eternal our God, the Eternal is a Unity,” and those around him responded, “Blessed be the name of the glory of His kingdom, for ever and ever.”

#### BOOKS RECEIVED.

THE SOUL; or, An Inquiry into Scriptural Psychology, as developed by the use of the terms, Soul, Spirit, Life, &c., viewed in its bearings on the Doctrine of the Resurrection. By GEORGE BUSH, Prof. of Hebrew in the New York City University. New York, 1845—pp. 141, 12mo.

A COMPENDIOUS VIEW OF THE SCRIPTURAL SYSTEM OF PROPHECY; shewing the principal errors of the Anti-Millenarian and Modern Millenarian Systems; with an examination into the Prophetical Dates, and the Signs of the present Times. By JAMES SCOTT, Preacher of the Gospel. Edinburgh—pp. 429, 12mo.

We are indebted to a friend, recently from Scotland, for a copy of this book. We gave extracts from it in our last.

## Jewish Calendar for October, 1845.

| DAY OF<br>SOLAR<br>MONTH. | DAY OF<br>THE WEEK. | SABBATH<br>COMMENCES. | OCCURRENCES.             |
|---------------------------|---------------------|-----------------------|--------------------------|
| October 2                 | Thursday            |                       | 1st day of Roshashana    |
| 3                         | Friday              |                       | 2d " " "                 |
| 4                         | Sabbath             | 5½                    | האזינו (תשובה)           |
| 5                         | Sunday              |                       | Fast of Gedaliah         |
| 11                        | Sabbath             | 5                     | Day of Atonement כפור    |
| 16                        | Thursday            |                       | 1st day of Succoth סוכות |
| 17                        | Friday              |                       | 2d " " "                 |
| 18                        | Sabbath             | 5                     | 3d " " "                 |
| 22                        | Wednesday           |                       | 7th " Hoshanah Rabba     |
| 23                        | Thursday            |                       | 8th " Solemn Assembly    |
| 24                        | Friday              |                       | Simhat Torah             |
| 25                        | Sabbath             | 5                     | שבת בראשית               |
| 31                        | Friday              |                       | Roshodesh Heshvan        |

## Missionary Intelligence.

## The American Society.

## THE ANNUAL REPORT.

THE publication of the Annual Report has this year been delayed much longer than is either usual or desirable, in order that time might be given for embodying in it a full view of the Society's plans, as recently arranged. It is now ready for delivery.

## MEETINGS OF THE BOARD.

AT the monthly meeting, August 28th, the Committee on the Mission House reported,

That Rev. Mr. Neander had conducted public worship on the afternoons of the three last Sabbaths, and that the attendance had been encouraging.

That the Committee had been kindly aided in the prosecution of

their work, by the Female Branch Society connected with the Methodist Episcopal Church, and by the Ladies' Society connected with the Broadway Tabernacle.

That the former of these Societies had asked permission to hold their meetings at the Mission House, which had been granted by the Committee.

The following *Resolutions* were adopted :—

*Resolved*, That a Committee of three be appointed to prepare an outline of the system of Education to be pursued at the Institution.

Rev. Dr. De Witt, Rev. Mr. Lillie, and Rev. Dr. Krebs, were appointed the Committee.

*Resolved*, That a Committee of two be appointed to engage an English Teacher for the Mission House, at a salary not exceeding \$35 per quarter.

Messrs. Rich and Amerman were appointed the Committee.

*Resolved*, That the Plan of the Mission



House be amended, by substituting in place of these words in the 5th Article,\* "it shall be their duty to procure employment, if possible, for those who may desire it," the words following, viz., "it shall be their duty, in all cases, and whenever practicable, to provide employment sufficient for their support."

*Resolved*, That the Treasurer and Mr. Pigot be requested to procure from the books of the Society a list of all the Life and Annual Members and Honorary Directors; and also a list of all those who may have contributed sufficient amounts to constitute them such.

*Resolved*, That the publication, "The Voice of Israel," be distributed by the Missionaries of the Board, as Tracts, among the Jews whom they shall visit.

Mr. James Forrester tendered his resignation as City Agent of the Board, in the following communication, which was laid on the table until the next regular meeting:—

*To the Board of Directors, of the American Society for Meliorating the Condition of the Jews:*

DEAR BRETHREN,—It hath pleased the glorious Head of the Church, even Jehovah Jesus, who is Mediator, and Governor of the Universe, to send from Europe men, Christian men, to our aid in the Jewish cause; men of sound knowledge, and experience, to gather in, under God, part of the remnant of the outcasts of the scattered sheep of the house of Israel, according to the election of grace. I hope that these men may be endowed with a double portion of the Holy Spirit, to go forth to their brethren according to the flesh, in the strength of the Lord our Redeemer, making mention of His perfect righteousness, and His only, as the alone ground of the sinner's acceptance with God.

Believing, as I do, that these men are better qualified to visit, and converse with their brethren according to the flesh, than I am, and knowing that your funds are low, and that you have a number of laborers in the

field to support, and little to do it with, I therefore tender you my resignation as City Agent for the Jews, hoping that God, for Christ's sake, will enable me earnestly to pray, while I have breath, for the salvation of the elect of God, whether Jews or Gentiles, and, if enabled so to do by the grace of God, then I am sure by His unerring word, that I shall not pray in vain.

Brethren; I tender you my sincere thanks for the kind and brotherly treatment I have received while in your employ.

With sentiments of love and esteem, I remain, brethren, sincerely yours,

JAMES FORRESTER.

*New York, Aug. 28, 1845.*

P. S. As it regards my labors, I refer the Board to my Journals, (29 in number,) in the hands of our Secretary, wherein I have given a faithful account of what I have been doing every day since my first appointment.

J. F.

At an adjourned meeting held at the Mission House, September 2, 1845, the Secretary for Domestic Correspondence read a letter from the Rev. David L. Proudfit, dated August 29, stating that he was unable, in consequence of illness, to prosecute his labors as Agent of the Board.

The Committee on the Mission House made a Report, which was accepted, and the following Resolutions were thereupon adopted:

*Resolved*, That the Board in future hold their business meetings in the Mission House.

*Resolved*, That the Committee be directed to procure a Sign for this building, and that the inscription on it be—"Jews' Mission House and Chapel."

*Resolved*, That the Executive Committee be instructed to prepare a public service for the opening of the Jews' Mission House and Chapel.

*Resolved*, That public services be held in this house on Saturday of every week, at half past two o'clock P. M., as well as on the Christian Sabbath, at half past three P. M.

\* See *Chronicle* for August, 1845.

*Resolved*, That the Clerical Committee on the Mission House be increased from three to five.

Rev. Drs. De Witt, Phillips, Skinner, Pitman and Williams, were appointed the Committee.

*Resolved*, That the President of the Society be, *ex officio*, a member of the Clerical Committee.

*Resolved*, That the rotation in the Committee on Employment for the Jews, be changed from monthly to quarterly; and that the change take place in the order of the names of the Committee.

*Resolved*, That the duty of allotting the rooms of the Mission House to the inmates be committed to the Superintendent, under the direction of the Executive Committee.

*Resolved*, That a weekly prayer meeting be established, to be held in the Mission House on every Wednesday evening, and that public notice of this arrangement be given.

### HERSCHELL FEMALE BRANCH SOCIETY.

WE are pleased to chronicle the formation of this new auxiliary, and cordially bid it God-speed. In zealous and prayerful activity, may it prove worthy of the honored name it bears.

NEW YORK, Sept. 9, 1845.

REV. MR. LILLIE,

*Sir*,—At a meeting held on the 8th inst., at the house of Mr. Moffet, 194 West Broadway, a Society was formed auxiliary to the Society for Meliorating the Condition of the Jews, to be known by the name of the *Herschell Female Branch Society*.

MRS. WM. LILLIE, *President*.

MRS. MATTHEWS, *Vice President*.

MRS. McELLAGOTT, *do. do.*

MRS. PEARSON, *Treasurer*.

MISS DUNLAVY, *Secretary*.

With a Board of Managers.

The Directors would ask the sympathy and prayers of the Christian public; that they may be enabled to carry out their designs of kindness

and benevolence towards the long despised and suffering children of Abraham; that their "light may break forth as the morning, and their health spring forth speedily. For behold the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, behold, thy salvation cometh! behold, his reward is with him, and his work before him."

MARTHA DUNLAVY, *Sec.*

### NEW YORK CITY MISSION.

**Journal of Rev. John Neander.**

*July 15th.*—In — St., No. —. there were two Jews and one Jewess, with whom we talked about the warmth and power of the sun, and I took occasion to ask her, "Do you know the Sun, that is spoken of in Ps. Lxxxiv. 12? God himself is the eternal sun, which never sets, and in the appearance of the Messiah has this Sun of Righteousness <sup>שמש צדקה</sup> been revealed to man, and it is well with all who take refuge in him; darkness is driven away, and it becomes light." Hereupon rose one of the Jews, and with great impertinence threw at me some rationalism. I replied with the sword of the Spirit, which at last quieted him.

I then called in a few other houses. Most of the Jews I met with were ignorant. A Jewish girl, however, testified an interest in the truth. She had an English Bible, in which, she said, she reads with delight.

Slowly, and somewhat impeded by the oppressive heat, to which one from the north of Germany is a stranger, did we wander this day through many streets to look for Jews, to whom we might preach the glad tidings of the gospel of our Redeemer and Saviour.

In — St., I observed a synagogue. I hastened down to the lower part of the building, which is inhabited by a Jewess. She happened not to be at home, and I addressed myself to the servant, whom I mistook for a Jewess. On discovering, however, that



she was a Christian, I admonished her to conduct herself in such a manner, as to be entitled to that name.

From here I went to — St., where I visited some Jews. At No. — I met with a friendly reception. Not far from there, lived two Jewish tailors, and there happened to be a third one present. As I exhorted them to inquire after the way of life, and to ask for light and truth, the third Jew, who was a stranger, got up and attacked me in a most fearful manner. One of the tailors asked me, "Why did you get baptized?" I.—"Because I am truly convinced that Christ is the Messiah. The same Christ has commanded baptism, of which mention was already made in the Old Testament, Ezek. xxxvi. 25." *The Jew*.—"And how did you come to think this as a Jew?" I.—"I was at that time, as you are now, stricken with blindness; and I was therefore an enemy of Christ; but God has dragged me out of the darkness, and I can now testify of him. *הָאֱמוּנָה בִּי אֲדַבֵּר* I believe, therefore I speak." Thereupon began the Jew to blaspheme Christ, and I cried to him, "Blaspheme not Him who has the power to save and to condemn; who is worshipped by millions; and they that worship Him have peace, and are the children of God." Two of the Jews began to curse bitterly, and I left them, after having in few words briefly laid before them the truth: but these poor deluded men love darkness rather than light.

I went next to a proselyte, of the name of —, in — St. I had been told of him by a friend, who described him to me, as being merely baptized with water. I felt it my duty to call and see him. He frankly acknowledged, that at the time of his baptism he was not convinced of what he had to confess. What an execrable, sycophantic manner of baptizing this is! I asked him, "What are you now?" He began to come out with his doubts and pitiable excuses, and I said to him,—

"Friend, that confused stuff that you wish to tell me, I have known long ago. You speak after the manner of those who are enemies of God. Do you not know that this pitiable, unlogical criticism, has been long ago broken down? You are still stricken with blindness, and prefer death to life; and you call the darkness light, and the light darkness. Come out with your doubts, and I will reply to them." We disputed together nearly an hour, and on leaving him he said, "Who can tell, I may yet become a different man."

17th.—To-day I visited a Jewish family by the name of —, in — St. I asked them whether they had a Bible, and whether they sought the way of life therein? *The Jew*.—"It is all nonsense." I.—"How deplorable it is, when a Jew so lightly judges that which is the highest wisdom, and which is so dear and sacred to so many thousands of learned men! Hear what the Scripture says; *רֵאָה יְהוָה רֵאָה רַעַת חֲכָמָה וּמוֹכֵר אֵילִים בֹּנוֹ* "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction;"—Proverbs i. 7. The Jew remained quiet, and I announced to him the great truth of God, which is to him who has been saved through Christ, a most precious treasure.

18th.—I remained a long while at No. —, — St. I asked one, "How do you do?" *He*.—"So so, till I get well again." I.—"There are men who rejoice at the hour when they shall be called to hasten to the eternal place—to run into the haven of peace—where there will be no more tears nor sighs; for there only joy and peace dwell. Do you know what kind of men these are? They are true Israelites, who are already here on earth joined with God." After a pause, the Jew exclaimed—"I cannot get wise about that. I am already so old, and have often thought about it; yet I cannot get to know who is right." I.—"There is a sacred book, the Bible, and that book decides. Seek the truth earnestly, and accompany your search



with fervent prayers to the God of Abraham, and you will find that Christ is the way, the truth and the life." *He.*—How could Christ have been born of a virgin? *I.*—"Can you prove to me, how the first man, Adam, could have been formed out of the dust of the earth? There are many things which we behold with our eyes, and yet we are not able to conceive either their origin, or their development. Even the existence of God cannot be mathematically proved. We must in faith subject ourselves to the revealed word of God; happy is he who believes that word. He throws himself into the dust, worships the love of an almighty God, who, in order to draw to him those that were lost, condescended to come down to fallen man." The Jew remained silent, and we continued longer on this theme.

21st.—Yesterday I preached three times. In the evening, as I was speaking on the end of the 14th chapter of Hosea, there were many Jews present; and I found two watching outside of the church for me. They shook hands with me, and one of them observed, "I will hear you often."

To-day I called on divers Jews, to whom I preached the Messiah. Mr. F. at the same time distributed tracts among them.

24th.—In — St., I was accosted by two Jews, who asked me whether I would go with them into a house, and answer them their questions relative to Christianity. I went with them into the house of a Jew, where there were some others assembled. One of the first was the spokesman, and the others listened quietly. Our conversation turned on the contents of the Old and New Testaments. I proved to them that this word is the word of God, and consequently every thing contained therein, concerning the creation—the condition of the whole human race after the fall, in consequence of sin—the promises of God, of the redemption through Christ, and many other matters, are all faithfully true. After I had disputed with this Jew,

none of the others who were present ventured to say any thing, and I called upon them earnestly to seek the truth. On leaving, they begged me to come again soon.

28th. — Yesterday afternoon I preached on Rom. i. 17. In the evening there were many Jews and Jewesses present. I took my text from Ps. xlv. 1.

This forenoon I spoke with many Jewesses in — St., Nos. — and —. I also called on a teacher, by the name of —, whom I had seen about six years ago, in Germany. At that time he was very hostile towards me; but now his ideas in this respect are quite different. He was very friendly to me, and, on leaving, begged me to call again often.

In some houses the Jews were very friendly. With one I had a conversation on circumcision, Rom. ii. 25–29; and to all did we (Mr. F. and I) proclaim the salvation of those, who through the grace of God have been made righteous. Most of the Jews remained silent, either from diffidence or ignorance. The latter is the case with most of them, as I have learned to know.

On my way home, I passed a shop in which I noticed several Jews sitting idle. I went into it, and proposed to the Jews, if they had time, they had better spend it in discussing the question, "What shall I do to be saved?" The Jews became very indignant, and attacked me by questioning the veracity of the New Testament. *I.*—"Do you believe the wonders of which the Old Testament gives an account?" *They.*—"Yes." I then entered more deeply into this theme, and proved to them that both the New and Old Testaments are truth, and also that Christ is the true and only Saviour of man.

Lord, accompany this preaching with thy blessing, and pour out water over the thirsty earth. Help, that a noise may soon be heard among the dry bones, and may Thy name be highly praised; Amen.

31st.—Praised be the name of our God, and praised be his grace, thro'

which I have this month also been enabled to preach to many of the posterity of Abraham, the word from the cross. In great weakness have I sown the seed of the word of God on divers grounds, and may the Lord of the Harvest pour down a rain upon it, that fruits of righteousness may spring up, and what is dead become life again.

Yesterday and to-day we have been with many Jews, and especially with one family residing next door to —, where we had much cause to rejoice.

About six years ago, I proclaimed the gospel to this family in Germany. This was first remarked by the woman of the house, who instantly recognized me. Then came some strange Jews into the house and set themselves down, and, taking advantage of this opportunity, I called upon them to think on that great word, "Seek the Lord while he may be found; call upon him while he is near." They all listened attentively, and one young Jewish girl particularly was touched to tears. I left the family rejoicing, and they begged me to call again often.

Lord Jesus, build up Zion; help and strengthen thy laborers with thine own strength; Amen.

### JOURNAL OF MR. J. FORRESTER.

WE have received full reports from this venerable friend of Israel. The extracts, which we had intended for the present number, we are compelled to reserve for next month.

### JOURNAL OF MR. S. BONHOMME.

(Concluded from p. 92.)

*Wilmington, N. C., June 6th.*—In this place I arrived yesterday morning, and having been kindly admitted into the family of a Methodist minister, I was in the course of the morning introduced to two ministers, with whom I made arrangements for

next Sabbath, and coming week. I rejoice to find a ready spirit among the ministers to co-operate in this good cause with the best of feelings.

*9th.*—Yesterday (Sabbath) afternoon, I delivered a lecture in the Presbyterian church in this place; after which the pastor addressed his people in an affecting manner in behalf of Israel's children, exhorting them to do all in their power for those, to whom they are indebted for all things. A collection was taken up, amounting to \$24.

In the evening I lectured in the M. E. church, to a considerable congregation. After I had done, the presiding elder of the church, a lover of the Jews, made a powerful and affecting appeal. The collection was \$25.

*11th.*—Lectured to-night in the Baptist church. Collection, \$5 40.

[In this place Mr. B. met with a few Jewish storekeepers, and had some earnest discussions on the things that belong to their peace.]

*Fayetteville, N. C., June 16th.*—Yesterday morning (Sabbath) I presented the object of our mission to the Presbyterian church, and in the evening in the M. E. church. Collections were taken, amounting to \$22 59. The smallness of the sum was in consequence of a large fire, that broke out on Thursday night, June 12, and consumed the principal stores and some dwellings of this town. The people in general are well inclined to coöperate with our Society for evangelizing the Jews.

This afternoon I took the opportunity of going to the town prison to see a Jew, that is confined for debt. This brother is a young man, and listened with attention to the passages that I showed to him in a German Bible, which I took with me for the occasion. He was especially arrested when I called his attention to Ps. xxii., "They pierced my hands," &c. It seemed as if a light came to his soul, and with a changed countenance he exclaimed, "I never knew that there was such a passage



in the Psalms." After examining various other passages, I gave him several tracts, Hebrew, German and English, and also the German Bible, which he promised to read. The presiding elder and minister of the M. E. church went with me. I asked our Hebrew brother, if he would unite with us in prayer. He replied that he would. We all bowed before the throne of mercy, and supplicated pardon in his behalf through Jesus Christ our Saviour. May our God make the visit an instrument of mercy and salvation to his soul, through our Messiah.

*Raleigh, N. C., June 23d.*—Yesterday (Sabbath) afternoon I presented the claims of God's ancient people before two churches in this city. It was cheering to my soul, that our good Lord is also here, working upon the hearts of his people, and the prayer has been going up to heaven, "Lord, save thy people Israel." Though the season is unfavorable, and many have fled from the heat to other parts of the Union, yet those I met with, seem to feel the importance of doing something for evangelizing God's ancient dear people. The Presbyterian church is in a special way friendly to our cause; and I find in general, that, when the people are informed of the wonderful work that God has wrought in the world among the Jews, the heart then seems to move with sympathy.

A meeting was appointed for Tuesday morning, to establish a Jews' Society among the females.

*24th.*—This morning we organized a Female Jews' Society with very promising prospects. This evening, also, I presented the claims of the Society to the Baptist church. A Jew was present, whom I found in this place as a pedlar, and invited to come and hear for himself.

*Petersburgh, Va., June 30th.*—Yesterday (Sabbath) I presented our cause to the Meth. Ep. church in the morning, and to the First Presbyterian in the evening. Two good congregations. A considerable amount of interest has been excited, and many hearts have been

made to rejoice and to sympathize. There seems to be an unusual spirit among the ministers in behalf of Israel, and they rejoice in what God has been doing already. The presiding elder also of this circuit is most friendly to our mission. There is certainly an unusual spirit of benevolence and tender sympathy among the ministers of the South, and the Christian people. Thanks be to God for his mercy;—it endureth for ever.

*July 3d.*—Last evening I lectured in the Baptist church, to a large and attentive audience; and the pastor followed with an appeal.

*4th and 5th.*—I have these two days been visiting several Jewish families, with whom I had considerable controversy and argument. I find in Petersburg, as far as I have had intercourse with them, no belief in future punishment. They are very far from God—in number about 100, as I was told by a Jew. They live careless in religion—their stores open on the seventh day. Such is the condition of the people, who ought to be teachers of spiritual things. May God help them, and help all Christians to do their duty. I was very well received, and a great deal of respect was shown me by them, except one English Jew, who desires not the knowledge of salvation. He is satisfied with his phylacteries, and vain repetition of prayers, while his heart is far from the fear of God. I gave him and others faithful warning, and told them that there is none other name whereby we must be saved, than Jesus of Nazareth.

*7th.*—Yesterday (Sabbath) I presented the claims of God's ancient people in the Second Presbyterian Church, and the minister added a very faithful appeal to the people in behalf of the Jews.

In the evening, in the Meth. Ep. church, I again entered upon my labors, when a very large congregation was assembled, and the strictest attention paid. A collection was taken up, amounting to \$27. The ministers here are generally friendly,



and much interested in the salvation of Israel.

9th.—Yesterday and to-day I renewed my visits to my Jewish brethren, in order to remind them of the important subject. I am generally well received, and well treated. Some refuse to take tracts; others take them willingly.

14th.—Yesterday (Sabbath) I lectured twice; in the afternoon in the Presbyterian church, and in the evening in the Meth. Ep. The audience in the afternoon was not very large, and after I got through, the pastor, from whom I had received a most cordial welcome, made a strong appeal to the people in behalf of Israel. The collection was \$22; in the evening, \$10 39.

Norfolk, Va., July 16th.—I paid a visit yesterday morning to two Jewesses who keep store in this place. I was received with unusual kindness, and soon I found the way open to present the subject of Messiah. They listened with much attention, while I showed them the necessity of a Saviour, who had died 1800 years ago, and for my faith in whom I gave them my reasons. I offered two tracts to one, and a New Testament to another, which were kindly received. In the afternoon we had a meeting of ladies to establish a Jews' Society, and I had the consolation to see the Jewess to whom I gave the New Testament. The Society is to be organized next Monday week, and promises to do considerable for the time to come. This morning I visited a Jewish family in a store; I could get but little access.

Portsmouth, Va., July 18th.—Lectured in Portsmouth, Va., last evening, and obtained a collection of \$17 17.

Richmond, Va., July 21st.—Yesterday morning I presented the object of my mission to the Trinity M. E. church in this city. A large and attentive congregation was present. Collection \$22 50. In the evening again I addressed the Second Presbyterian church; a respectable congregation was present. Collection,

\$19 50. An elder, who is himself a descendant of Abraham, regretted while handing it to me, that it was no larger. In both these instances the pastors were quite kind and friendly.

This morning early I received a message from a Jewess to call on her, as she wished to receive instruction. I proceeded to the place, but she had already gone. However, I was informed by an elderly Jew in the store, that there was an appointment made by the Jewish meat-killer,\* who is a good Hebrew scholar, to meet me at a house in the neighborhood. Thither I soon proceeded, and was welcomed by a number of Jews and the meat-killer. A good feeling was manifested, and there was nothing but smiling faces, and shaking of hands. The battle then began between us, in Hebrew, German and English, and lasted for about three full hours, till I was almost exhausted. We could agree upon many points, but not upon the main point—Messiah Jesus. We parted, however, good friends.

24th.—This morning, conversing with a Jew before his door, he asked me to enter his store. I was soon surrounded by a large number of Jews and Jewesses. The people welcomed me in a most friendly way. The subject of the Messiah was then discussed for a considerable time; many present manifesting a seriousness not common for the impenitent. Many questions and objections were put to me. During our conversation the Jewish minister came in. Most of the company having left, he and I soon got pretty warm in a new conflict.

I cannot but hope there is a work going on in Richmond; the alarm is given, and there is a shaking among the dry bones. I received a kind invitation from the priest to visit his family, which I accepted. The Christians in this community feel much interested in the noble enter-

\* The reader is probably aware, that, in order to guard against ceremonial improprieties, the Jews have commonly their own butchers—*Shochetim*—duly qualified and specially licensed as such.—*Ed. Jew. Chron.*

prise. The Jews also are very friendly towards me, many coming to my lectures, and taking the front seats, in order to hear well. Oh, may our God speedily send the power from heaven, and turn their darkness to light, through Jesus Christ our Saviour; Amen.

28th.—Last Saturday I dined, according to invitation, with a Jewish brother in this city, and was treated with the utmost kindness. I had liberty to speak freely of the salvation of our Lord Jesus Christ. After dinner I was surrounded by a number of my Jewish people, men and women. Many questions were put to me in Hebrew, in German, and in English. I was able to keep cool all the time, and patient. The Portuguese priest also was present, and conversed with me. Our conversations lasted at least for five hours, and at the close they wished me well, believing me to be sincere in my faith.

Yesterday (Sabbath) I presented the object of my mission to two congregations, which were well attended. Much interest was manifested, and collections given, amounting to \$44 67. Also a meeting was appointed for Tuesday afternoon, to establish a Ladies' Jews' Society.

30th.—July the 30th I took my departure from Richmond, in the hope that I may again renew my labors in that city, where the Jews and the churches are so accessible. I shall long remember the pleasant conversations, that I held there with my Jewish brethren and sisters, and the open door I found, as also in other parts of the South. It is true that our Jewish brethren there have very generally neither Moses nor Jesus Christ. But the New Testament is read in many Jewish families, and other Christian works. Inquiring minds are numerous, patient of the name of our Lord Jesus; scarcely ever is the word of blasphemy heard among them. On the contrary, they speak of him with reverence and respect; some acknowledging him as a prophet, and

others as a great reformer, of the purest doctrines and spotless life.

## NEW JERSEY.

**Journal of Mr. H. I. David.**

PRINCETON, Sept. 2, 1845.

*New Brunswick, July 17th.*—An appointment was made for me to lecture this evening in the lecture room of the Presbyterian church. The pastor, Dr. Davidson, appears to take an interest in this cause. The attendance was good, and an interest was manifested. The Dr. made excellent remarks on the claims which Israel has upon Christian sympathy; after which a collection was taken up.

*Englishtown, July 20th.*—This morning I spoke on the subject of the Jews, in Rev. Mr. Vandoren's Presbyterian church. A very good audience. The interest manifested by them was very great. Their excellent pastor dwelt for some time on the duties of Christians towards God's ancient people. A collection was taken up. In the afternoon we had a meeting at a private house, three miles distant from Englishtown. We had a very good meeting. I spoke likewise in the evening in the chapel in Englishtown. The house was filled, and a great sympathy for Israel manifested. "Let the God of my salvation be exalted."

*Aug. 10th.*—Spoke in the morning in Rev. Mr. Vandoren's church in Englishtown, and in the afternoon in Rev. Mr. McLean's church, Freehold; after which a collection was taken up.

**HILLEL THE RIGHTEOUS.**—It is related of Hillel the Righteous, that a pagan, objecting to the multifarious prescriptions of our religious system, offered to be converted, if the Rabbi would teach him the principles of the Divine code while he could stand on one leg. The Rabbi consented, and repeated the maxim, "And thou shalt love thy neighbor as thyself."—*V. of Jacob.*



## The London Society.

JOURNAL OF REV. J. A. HAUSMEIS-  
TER.

### Pforzheim.

*May 8.*—To-day I visited the Jews of Pforzheim. I called on Mrs. R. She was not at home, but I entered into conversation with a young man who was in the house. He told me he was unhappy; I asked him why? *He.*—When I was a boy I read the New Testament, and received a very deep impression respecting the doctrines of the Gospel. I was then taught a handicraft, and worked for a year and a half at my trade with a pious Christian in Wurtemberg. When I left the house of this excellent man, who had a real love for Israel, he gave me a little book, which he told me to read. From this book I became acquainted with the state of my heart. I found in it what seemed to be a complete description of my own case, and became convinced that Jesus is the Messiah. I lent the book to my father, who was a strict Talmudist, and an orthodox Jew; he read it, and said that it contained much that was good, but he never returned the book to me. *I.*—Do you remember the title of the book? *He.*—“Worte der Liebe”—(Words of Love.) *I.*—I am well acquainted with the author of that book; he is still alive, and though he has several times been dangerously ill and near death's door, yet he has always been comforted by faith in Christ Jesus, and still firmly believes in him as his Messiah.

The young man guessed that I was myself the author; he wept, and threw himself into my arms, and said: “O that I could confess the Lord!” We continued the conversation until we were interrupted. I advised him to pray, to read the Scriptures diligently, and then to confess the Lord Jesus Christ openly before the world. He was thankful

for all he heard, and also for the tract I gave him.

### Bretten.

*May 31.*—I sent and invited Miss A. W. to come and see me. She came at the appointed time. For many years, she told me, she has had a desire to find rest for her soul. Some years back she was intimately connected with some Roman Catholic ladies, who did all they could to bring her to the knowledge of Christ. As these ladies had been educated in a monastery, they had written to the abbess about her, and all was arranged for her entering the monastery; but she had no inclination to do so. Several years passed on, and she dared not venture to speak with any person about religion. Some few months since, she accidentally met with the Tract “Worte der Liebe.” She read it, became deeply impressed with the truth, and felt anxious to go to Basle for further instruction, but had not as yet been able to accomplish her purpose. I spoke to her of Christ, and the duty of confessing Him before men. She asked for a New Testament of a small size. I promised to send her one, and gave her some tracts, and invited her to visit me, while inquiring into Christianity, as often as she pleased.

### Dietselsheim.

*June 2.*—I went to Dietselsheim. I called on Rev. Mr. Schwarz; he received me very kindly, and said that there was in the village an Israelite of the name of Samuel, who was very anxious to see me; he had been blind for eight years, but before that had read much. He came, and I was much pleased with him; I found that he had already obtained much knowledge of the ways of God. He told me he felt convinced of the necessity of justification through faith only, and that he knew much of the doctrines of Christianity, but was not yet convinced of its truth. He wished me to explain to him Genesis xlix. 10, Isaiah liii., Zechariah viii. 19—23, and how it was that God could be three and one at the same



time. We had a very long discussion together. He requested I would write down the passages from the Old Testament, by which I proved the Trinity of the Godhead, in order that he might read them over with a friend. The Lord let his grace and light shine into the heart of this unhappy man, that he may be enabled to rejoice in the Lord, his help and his Redeemer.

On the general results of this missionary tour, Mr. H. remarks in his letter of June 10th:—

I did on this journey, more than ever before, feel the strengthening presence of the Lord; and I must say, generally speaking, that on no former occasion have I found so ready access and hearing among the Jews. Three individuals of the house of Israel were, by the grace of God, through my instrumentality, brought so far, that they are resolved to confess the Lord Jesus, and two of them will very soon enter the Church of Christ. Every time I preached in the churches, I had Jews for hearers. In some of the places which I visited, I had been once or twice before; nevertheless, I found also there again a friendly reception, and received even proofs of my former visits having been blessed to some souls.

## LETTER FROM REV. W. D. VEITCH.

### Rivers of Damascus.

THE third day's journey had little to recommend it, except an hour spent by the side of the Barrada, and its termination. Well might the Syrian noble be proud of Abana and Pharpar, rivers of Damascus. It was like enchantment, amid wastes of burning sand and chalk, which blinded while it made the air too hot to breathe,—to come on a noble river, rushing along amid poplars festooned with vines, chestnuts, peaches, apricots, “and all manner of fruits.” Never shall I forget one delicious hour's rest, under a noble

chestnut by these celebrated waters. But be assured it needs acquaintance with these lands to appreciate our feelings; a person must have been long excluded, as we have, from the sight of verdure and water, to know what it is to see and hear a fine flowing river, and see verdure and luxuriance in beauty beyond any thing that even “merrie Englande” can display.

### Damascus.

Leaving our resting place, we soon left the stream also, and after ascending the burning side of a hill, (never did I feel such heat,—the very air seemed on fire,) and passing through a narrow winding path, cut deep into the summit of the rock, we suddenly turned round a sharp angle, when a scene utterly beyond the powers of description burst upon our sight. There was no preparation for it; one instant the eye rested on a wall of solid rock, the next it was free to range over an interminable plain; and just under was Damascus, stretching out its entire length,—a forest of tall minarets and domes, rising out of a real forest; but, as I before remarked, it is quite indescribable. I rejoice that we were bolder than Mahomet, who, when he saw Damascus from the same spot, refused to enter it, fearful lest it should make him forget the real Paradise in the world to come. We did enter, and, I trust, did not forget, amidst the beauties of Damascus, “This is not your rest.” However, I think the Prophet might have entered without danger. Inside the walls the illusion vanishes, nothing meets the eye but narrow gloomy streets of apparently ruinous mud-built houses; here and there a few broken columns, or a fragment of magnificent masonry, testifies that the city has not always been what it now is: but the general impression is that of a dirty ruinous place.

But here, again, one is deceived by appearances; these gloomy, ill-built, wretched-looking houses are really palaces. Once beyond the dirty outer gate, in nine cases out of ten, you come upon one, perhaps

two, large marble courts, filled with orange-trees, vines, and flowers, with fountains playing, and surrounded by cheerful open divans and magnificent apartments. In all the summer ones there are one, two, or more marble fountains, according to the size, which, together with their great height, contribute to keep them cool, even under this burning sun. Whichever way you turn, you meet with evergreens and flowers, and hear the dashing of copious streams. The Barrada, as I dare say you are aware, flows through the whole length of the city, and supplies the means for this magnificent supply. The decorations of the rooms are singularly striking; with the exception of a few chairs, which one sees here and there, not a single European object meets the eye; all is decidedly Oriental. There is always the raised divan, with its luxurious cushions, marble niches, elaborately carved in the Saracenic style, the walls covered about half way up the whole height with Arabesque ornaments. These I shall not attempt to describe, but if you can lay your hands on some of the colored drawings of the Alhambra, you will understand it at once.

#### **Eastern Hospitality.**

The day after our arrival, our kind host, Mr. Wood, the Consul, accompanied us on a visit to several of the principal Jewish families—among the rest were those Hararies, whose names were so celebrated at the time of the persecution, five years ago. All received the Bishop with the utmost respect; and after we had paid four or five visits, what with chibouques, coffee, sherbert, and sweetmeats, 1, for one, was well nigh poisoned. It is one of the misfortunes of Eastern hospitality, that it has no respect for the liberty of the subject; eat, drink, and smoke you must, or they are offended; and though it may be but a morsel, or a sip, or a whiff or two, when it comes to be repeated at every house, during a whole day spent in visiting, it becomes distressing.

### **SMYRNA.**

LETTER FROM MR. M. L. HIRSCHFELD.

IN his letter, dated Smyrna, June 29th, Mr. H. writes:—

We went to the Jewish hospital, in which, also, travellers are lodged, and met there a Jew from Salonica, and an old rabbi from Witepsk, in Russia, on his way to Jerusalem. The first is a very pleasing man, with an open countenance, and mild manners; the other, a Pharisee in every respect, austere in manner and appearance. He told me at once that he was a great Chacham, who had studied every thing which men are able to study, and that he was much renowned at home for his great sanctity. We all three went to see a sick lad. The two rabbies spoke much about the young man's knowledge of Hebrew, and acquaintance with the Talmud, which offered an opportunity to me to ask him whether he would read a little Hebrew, to which he consented. I then took out of my pocket, Tract No. 36, and gave one to each individual present. The sick lad read first his copy aloud, but when becoming more interested in its contents, he read it for himself. The two rabbies also were engaged in reading it, and it gave me no small pleasure to see the anxiety and attention with which every one perused the tract. The man from Salonica was the first to finish reading, and returning the tract to me, he shook his head, and said, "You are in great error." The lad, after he had got to the end, commenced reading it over again; but the old rabbi, on finding, towards the conclusion, the preceding prophecies applied to our Lord, threw the tract away, and said he would have nothing to do with it, and even tried to prevent the young man from reading, in which, however, he did not succeed. I asked him then why he had such an abhorrence for a name which is so dear to millions. He replied, "I know he was an impostor;" and then proceeded to give



the Rabbinical explanations of the name, Jesus. I told him I did not believe in any Cabalistic explanations, and explained to him the true meaning of the word, Jesus; and why our Lord particularly deserved that name. We parted as friends, and I promised to call again soon.

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### SAFET.

LETTER FROM MR. J. O. LORD.

#### Discussions with Jews.

On the 13th and 14th of May especially, we were visited by great numbers of Jews; Mr. Tymnim was employed for many hours in preaching the truth to them. One of the chief Chachamim also came for Bibles, and listened attentively to what was said. They have much respect for Mr. Tymnim's great learning in Rabbinical lore, and are wholly unable to controvert what he says, or to answer his quotations from their own authorities. The events which took place on these days led to a Cherem, or rather a proclamation, being issued, that none should speak with, or have any thing to do with us. The day after, as we were walking out, Mr. Tymnim saw several Jews whom we knew, who were sitting under a tree. They asked him to come and discuss with them. The conversation chiefly turned on converts not keeping the law, which always proves the grand stumbling-block to the Jews. A Cabalistic Jew having contended with Mr. T. for a long time, Mr. T. at last said to him, "You find fault with us because we worship Jesus of Nazareth as God,—you worship ten;" and he then proved from their most cherished writings that it was so. They at first endeavored to deny it, afterwards to say they were subordinate, but he proved it to be otherwise, and we did not leave until they were all silent. The Jews are sorely cast down when they hear that a great rabbi, who used to work miracles among them, has become a Meshum-

med (a Christian.) On the 19th, having heard that a Cherem had been issued by the chief rabbi, Mr. Tymnim went to ask him how he dared to do it; there were from fifty to seventy Jews present, and a most interesting conversation followed, when Mr. Tymnim was enabled to silence them all by quotations from their own books. They could say nothing, they cried and rent their garments, the old Rabbi beat his head against the wall, lamenting that he should ever have lived to see the day when so great a rabbi turned Christian, and said he would give up his chain, seal and office, all, to him, if he would return. He said also, that he had given notice that a fast of four weeks should be observed for him, that the evil spirit of madness might come out of him. Mr. Tymnim has more than once been told, that the Jews do not know what to do with him, and that they have consulted together as to whether they shall not poison him. Blessed be the Lord of Hosts, who both has and will preserve us from all evil, to the great glory of His own name.

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### The Free Church of Scotland.

#### PESTH.

REV. R. SMITH, in a letter dated *Pesth, June, 1845*, remarks:—

The Jewish community have been now, for 8 or 10 months, much more shy in their intercourse with us than formerly. This was to have been expected from the circumstances. After so many conversions and baptisms, a visit to us is held to imply much more than mere curiosity. To go up to the missionaries, as it is called, is considered almost tantamount to confessing Christianity. This, of course, limits our intercourse very much.

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#### BERLIN.

The *Record* for August remarks:—

The labors of Mr. Schwartz



among the Jewish proselytes seem greatly blessed. Our readers are aware, that although numbers of them had been baptized before the establishment of our mission, there was too good reason to fear that they were Christ's only in name. It is most cheering to hear of such things as Mr. Schwartz narrates, and to be encouraged in the hope, that, instead of a barren and empty profession, the life and power of godliness will spread amongst them.

### CONSTANTINOPLE.

WE again quote from the same No. of the *Record* :—

All the branches of our mission at Constantinople are in full activity, and give much promise of good results. The school, the dispensary, and the operative institution are flourishing.

### Miscellaneous Intelligence.

MORAVIAN JEWS AND TEMPERANCE.—It is well known that Moravian Jews are not permitted to hold real property out of the Jewries, with the sole exception of houses for the sale of spirits. The effect of this curious exception had naturally been to induce many Jews, for whom there was no longer room in the Jewries, to embark in that business outside the limits, and now, when it can no longer be followed in consequence of the Temperance pledge having become so general, the poor Jews, unable to employ their houses for other pursuits, must either be cast back upon the already overcrowded Jewries, or be utterly ruined. It is hoped, by the communicator of these facts to the *A. Z. d. J.*, that the leaders of the temperance movement in Hungary, will support the petition about to be presented to the Government by the Jews, praying the privilege to follow other trades.—A Morocco Jew now in France, estimates the number of his creed in that part of Africa at two hundred thousand souls; an estimate formed on the number and size of the synagogues in the various towns and villages.—Another Jew, Herr Pozno, of Amsterdam, has been appointed Consul-General of the Sublime Porte. M. Gustave Halphen, who holds a similar office at Paris,

has just received from the Sultan the decoration of *Nischtani-istikar*.—In Würtemburgh, where the criminals are about 1 in 970 of the population, there are only three Jews in 11 or 12,000; one of them being a foreigner, and the other two confined for the lightest offences cognizable.—*Voice of Jacob*.

FONDATION NATHALIE DE ROTHSCHILD.—A sum of 42,300 francs has been set apart by this worthy and charitable family, the interest of which (2,140*fr.*) is to pay the rent of poor Jewish families, not only of such as are already the pensioners of the Congregation, but of others also, who, under the name of *pauvres honteux*, conceal from all observation the incessant and fruitless struggles of which their sad existence is full, and which expose them to constantly increasing misery. Happy are we to give publicity to such acts, and to cite them as examples to the world at large; for it is impossible better than by such means to understand the charity, the religious fraternity, the good policy, and the sacred doctrines of the Mosaic dispensation.—M. F. Halevy, President de l'Académie des Beaux Arts, for 1845, who had the honor of addressing the King in the name of that Institution, is about being promoted to the rank of an officer of the Légion of Honor.—(*London Jewish Chronicle*.)

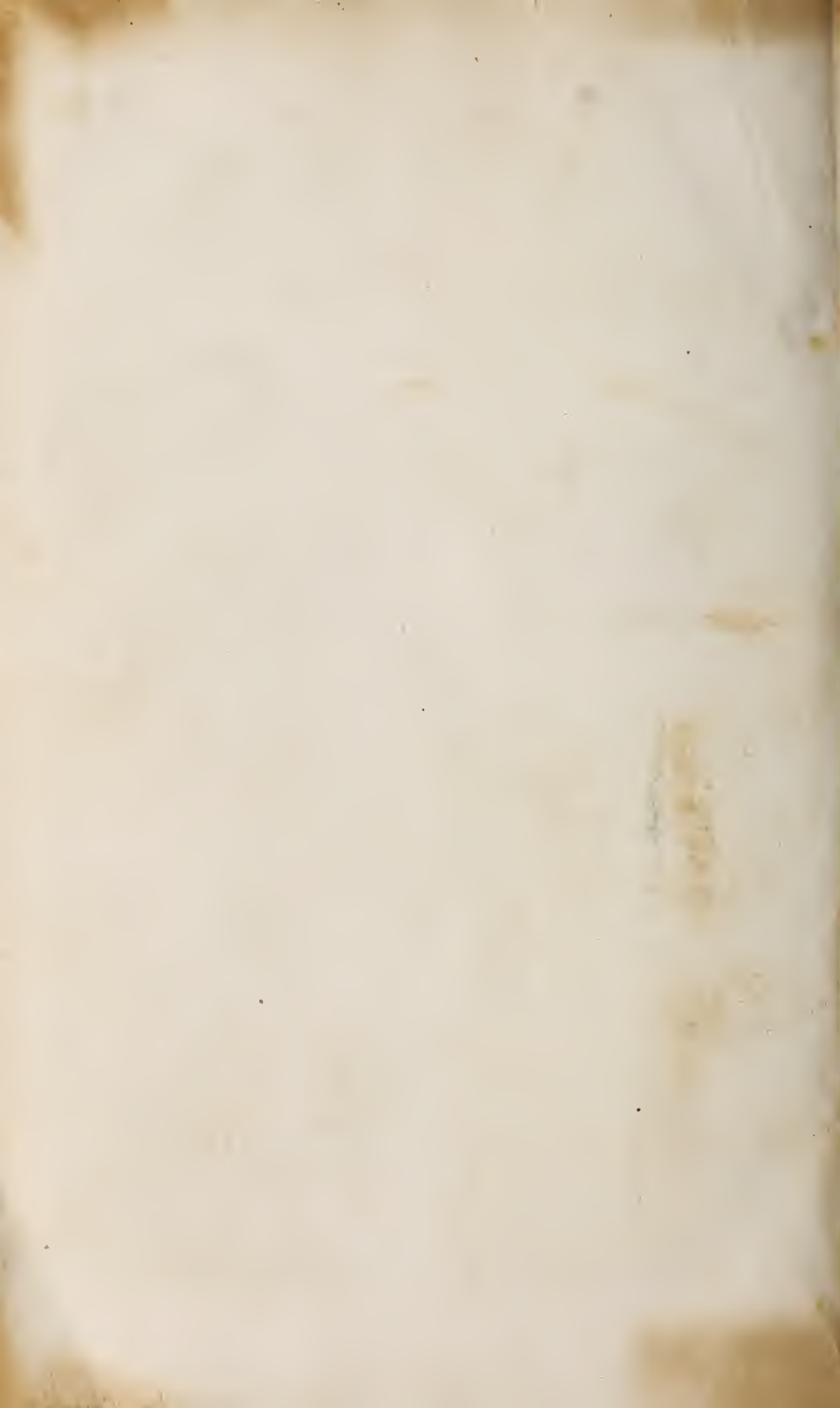
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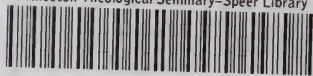






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